6 Bureaux--18 K-5 (1948-1958) 1961 SR3 Bush Negroes SR3
Boni
French Guiana SR3

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whom African blood predominates are seen; the mulattoes are in general traders, or practice small stock raising.

The Refugee Blacks are the only population of interior Guiana who can be regarded as perfectly adapted to the environment and capable of subsisting there by their own means. They have a protection against malaria which operates thus: If the children suffer from this endemic disease, resistance appears with age, protecting adults from its attacks.

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They are subject to serious skin diseases, notably to pian, but these maladies have few demographic consequences; only the Boni are seriously attacked by venereal diseases. The Djuka are in the process of very great demographic expansion.

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The strong tribal organization of these populations and their solid implantation on the ground render effective their methods of working, farming, hunting, and fishing, which assure them not only excellent provisionment but considerable means of exchange and a material standard of living superior to that of most of the populations of Africa. The techniques of the Refugee Blacks, especially as regards the squaring of wood, sawing, and building, procure for them resources comparable to those which the populations of the Ivory Coast get from coffee and cacao. /blank page/

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Grimaud--106 K-5 (1948-1958) 1961 SEE Bush Negroes SEE Boni

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591 992 692 In fact, the society of the Refugee Blacks has set elaborate true political institutions; it is essentially a grouping for collective defense against superhuman perils. The council, like the grand man, has power and authority only insofar as it remains closely bound to this function.

511 [545] Absence of subordination. Among the Refugee Blacks no privileged class exists. /76/ and they all face life on a footing of rigorous equality; all receive the same education, must cultivate the soil, build their boats and houses, and live by paid work. The differences [554] in standard of living observed from one to another stem basically from intelligence and work; and that, in spite of the belief in the possibility of getting rich by sorcery, is clearly understood by all.

565 [465] Although the Boni willingly engage in paid work for one another in transportation by boat, there exists no tendency toward the formation of a class of rich people and one of wage-earners. 571 461 [551] No servants exist among them, and one observes in their mutual relations no exploitation of the weak. Neither does one observe that [462] a rich man tries to have done by another, for pay, the customary jobs he must carry out for the benefit of his wife (clearings, building of boats). This would be looked on with great disfavor. The grand [443] man himself, if his grandson is not there to help him, goes himself to draw water from the river and he does it ostensibly, even though he has a constant concern for his prestige.

829 The misfortunes undergone by their ancestors are certainly at the base of this conception; for they have inspired in the Refugee Blacks a particular sense of human dignity which is not found to the same degree in Africa.

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[593] [342] [461] [198] Nothing marks better the small place the conjugal bond has in a man's life; imagine the torture which this forced living and crowding together represent for each of these women! The Boni of today, much richer than their ancestors and better equipped with tools, are singularly lazier in building houses; no longer is anyone seen to sculpture and decorate the façades lovingly; when a man, after many recriminations, decides to build a house for his wife, he is content most of the time now with a simple shelter with plaited walls, which does not require 20 days work.

[595] As we have said, each man may take as many wives as he wishes, on condition that he can supply their needs; but in practice the maintenance of a household is so heavy a load that most men have only one or two wives; only one to our knowledge has three. In fact, it is contrary to custom to free oneself by paying for work which one must do for one's wife. We have never heard it said that a rich man (many of them have hundreds of thousands of francs in savings) paid money in place of a piece of work, or paid someone to do it for him. The furnishing of imported objects is particularly burdensome, especially cloth, kitchen utensils (Boni women are infatuated with aluminum objects), and occasionally jewels. The Boni conceded in 1956 that the maintenance of a wife amounted to 30 to 40 thousand francs a year at least. If one considers that a hard-working man earned about 120,000 francs a year, that he spent 30 to 40 thousand francs a year for himself, that he often had /151/ in addition to provide for the needs of his aged parents and share the expenses of the festivals of the lineage, one sees that he could not have more than two wives at the same time. As for less hard-working men, who have no more than 40 to 80 thousand francs a year in ready money, they have a great deal of trouble in facing the maintenance of a single household, and many divorces have no other cause.

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593 [591] [163] Among the Refugee Blacks some very devoted couples are seen, who spend their whole lives together and who, in their old age, have completely united their destinies. Living in the same house, either in the woman's village or the man's: for example, in the village of Lapé Tabiki, Buru and his wife Asamani. In 1950 aged about 70 years, together for 45 years and having had eight children. But such cases are exceptional. Besides, they are not admired and held up as an example as one might believe; this man and this woman suited each other, they remained together; if some day they no longer get along, they will divorce. that is all.

595 Polygamy. Polygamy in the African sense of the term, that is, the simultaneous maintenance of several regular households, is exceptional among the Refugee Blacks because of their mode of living:

[433] [511] --The wife is practically entirely dependent on her husband; an economy based mainly on wage earning and involving a relatively high standard of living makes it impossible for most men to maintain more than one household;

[441] --Even if a man had sizable financial means at his disposal, he could scarcely maintain more than two households, for it is not acceptable, at least nowadays, for him to have done by others the customary chores: clearing, bean, house.

169 595 On January 1, 1958 out of 134 men over 21 years old in the villages on the French bank, whose lives were well known to us, there were:

Men maintaining three households	1	1%
" " two households	18	13%
" " one household	104	77%
[589] Bachelors, widowers, or recent divorcés	11	8%
	134	100% /sic/